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COME HOME AND REST.

At sunset, when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of the air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
To find my rest."

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest;
Deep in the forest, where her mate was grieving,
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest;
There are no happy islands over yonder—
Come home, and rest.

Henry Van Dyke.

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PROGRESS IN THE TRI-CHURCH UNION MOVEMENT.

The Act of Union adopted by the Tri-Church Council in Chicago last week, and proposed to the Congregational, the United Brethren and the Methodist Protestant Churches for consideration and adoption, marks another distinct stage of progress in the movement for the union of those denominations.

The Act of Union embodying the declaration of faith adopted by the council last year at Dayton and the articles of agreement entered into this year in Chicago, are printed elsewhere in this issue of The Pacific.

Therein, we believe, is set forth an admirable basis for the organic unity of the three denominations. For a few weeks before the council met in Chicago progress in the movement toward union seems to have met with some interruption, and it was feared that it would appear at the meeting in Chicago that it could not be consummated. But, as theretofore, difficulties vanished when the representatives of the denominations met and prayed together; and, face to face and heart to heart,considered once again the great question before them.

It had been feared by some that it would not be possible to get a basis for organic union which would preclude the possibility of successful litigation concerning the property. But under the direction of Judge Baldwin of the superior court of Connecticut the articles of agreement, it is generally believed, were so framed as to preclude this. Other eminent legal authorities unite in the declaration that this has been accomplished.

Also it is the belief widely that the Act of Union will be found to be one under which there can be such freedom in local church affairs as Congregationalists have long cherished and yet such supervision as will make it possible for United Brethren and Methodist Protestants to carry over into the United Churches that modified connectionalism which has latterly characterized those denominations.

For instance, it will be in the province of the annual conferences to arrange a plan which will make it possible for churches desiring it to select their pastors and for others to have assignment made by stationing committees. The two systems can be worked in any one conference in such a manner as to better meet the interests of the churches than either can do it alone.

The provision which gives to the National Council now possessed by the National Council of the Con- of The United Churches a greater authority than that gregational Churches we believe to be one which will make for an efficiency which the Congregational churches do not possess under the existing system.

This gift of authority will not be abused. Whatever authority there may be will be the creation of the churches composing the new organization—The United Churches—and nothing that is dear and essential to the local church will be sacrificed. Congregationalism has leavened for their good all the great religious denominations, and in a democratic country is not destined for extinction.

But, today, in the interests of the kingdom of God upon the earth, under the pressure of modern life, all religious denominations are seeking the best in polity,—as the Boston Transcript remarked recently in an editorial concerning the call for some reforms in Methodism:

"Just as in the political world nations and communities that are autocratically ruled are working toward democracy, and nations and communities that have gone far toward pure democracy are reacting somewhat toward more centralized forms of government, so in the ecclesiastical world this double movement is going on. Congregationalists the world over, whether bearing that specific name or the Baptist name, are feeling their way toward some form of supervision and approximate presbyterianism, and churches that have had a highly developed form of episcopacy are working toward more congregationalism, the ultimate ideal apparently being a form of polity which will embody the best forms of each principle of rule."

It is hoped by many persons that when this proposed union shall have been consummated it will bring into affiliation other denominations and so be far more for the good of man and the glory of God than if it should stand as originally constituted.

It is an earnest of better things religiously when denominations such as the Congregational, the United Brethren, and the Methodist Protestant, which were thought only a few years ago to be widely different, find after due deliberation that there are no insuperable obstacles to organic unity, and proceed to bring it about.

In this union when at first consummated there will be "a wheel within a wheel;" but the inner wheel will disappear in a few years and only the machinery necessary for a church unit will be left.

It is one of the consummations devoutly to be wished. Religious work, as it is carried on today, is in many places wickedly wasteful.

Moreover it is necessary for the smaller denominations, if they are to keep from a constantly decreasing influence, to come together. It is becoming more difficult every year for the small denominations to establish and maintain new work.

The time has come for Christian people everywhere to make concessions, to cast aside the non-essentials, to get together and carry on church work as the other work of the world is carried on. God wills it.

"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce, oh, shame!
Stand up, speak out, and bravely, in God's name!"

THE SPIRIT OF THE TRI-CHURCH COUNCIL.

In reporting the Tri-Church Council which met in Chicago last week we have found it necessary to give results and to omit largely account of the method by which the results were attained.

It should, however, be noted that the representatives of the churches felt in Chicago as they felt at Dayton that the Spirit of God was moving upon them to arrive at a basis of union, and that they would be recreant to the voice of the times and to the voice of God if they should fail to find that basis.

In Chicago, as at Dayton, there was manifest everywhere the spirit of concession; and this year as last year the surprising thing about it was that when the searchlights were thrown upon what the different denominations regarded as their differences not much difference was found remaining. President Mackenzie of Hartford Theological Seminary, in explaining to the United Brethren some of the difficulties which would confront Congregationalists in their efforts to bring the Congregational churches into the proposed organization, said: "There is a region where may is the most solemn shall."

Nevertheless, Dr. Mackenzie and the Congregational representatives almost without exception, in obedience to what seemed to be the constraining Spirit of God, voted to let shall have preference to may, believing that what **may** could accomplish ought to be brought about as readily and as pleasantly under **shall.**

Concerning the name "The United Churches," a few words of explanation are in order. It will be observed that the name as first given is, "The United Churches—Comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Protestant Church." The full name was adopted for legal purposes; the name, "The United Churches," for common use.

There was no difficulty in settling on the name. The committee which was appointed for this purpose, and instructed to report only after all other details had been settled, was unanimous in its choice. And their report was adopted without debate. Congregationalists know that their name has come to them simply from the fact that their churches have the congregational form of government—authority being vested in the congregation. Other denominations such as the Baptists and the Disciples of Christ have the congregational system. The name is not one to be clung to. Originally the Congregational churches were called the New England churches; and in England for a long time the Independent churches.

It is worthy of note that objections to the declaration of faith came largely from Congregationalists. Two Methodist Protestant delegates from Mississippi and Louisiana made objection to it because it had no mention of a doctrine dear to them, that of sanctification; and stated, without any authority to do so, that their conferences would not proceed to a consummation of the union. Several Congregational delegates urged some declaration on eschatology, but voted finally for the incorporation of the statement of faith as adopted at Dayton. It is suggestive that in the main the replies to the objections to the declaration of faith came from the United Brethren delegates. Bishop Carter stated that he preached the doctrine of eternal punishment, but he wanted the declaration of faith to stand in that beauty and simplicity which had characterized it when it came forth from the heart of the council at Dayton and met with wide-spread approval on the part of Christian people without regard to denomination.

THE RELIGIOUS WORLD.

The Protestant Episcopal Church of Connecticut will celebrate in June the 200th anniversary of the establishment of the Church of England in that state.

O. C. Barber, the great match manufacturer of Akron, Ohio, offered to build for St. Paul's Episcopal Church of that city a $500,000 church patterned after the Madeline Church in Paris. His offer provided that the church should be kept open all the time so that the people could enter at any time for prayer and meditation; and that arrangement should be made by the parish for the maintenance of the church. It was feared by the church people that the expense would be too great and the negotiations ended not long ago, and plans have been adopted for a new building to cost $60,000.

Father Vaughan, a noted Roman Catholic priest in England, said recently that if the Church of England did not right herself, and pretty soon, as a champion of Christ's divine personality she would no longer be wanted as a breakwater against the incoming tide of infidelity. Speaking of society being on the down grade he said: "When a Christian people slipped off the broad platform of sound Christianity they were on an inclined plane, and to judge from the scabrous books read, the loose plays applauded, the gross superstitions practiced, the palmists consulted, the quacks feed, and the charms worn by society women, there was a growing section of society on the down grade."

The new book, "Christ and the Human Race," by Dr. Charles Cuthbert Hall of Union Theological Seminary, was one of the six best selling books at three of the stores of the Methodist Book Concern in January. This was at the stores in New York, Boston, and Detroit. In Boston Dr. Gordon's "Through Man to God," was third on the list; and in Pittsburg it was second. In Detroit Charles R. Brown's book, "The Social Message of the Modern Pulpit," stood second on the list. "Listening to God," by Black, stood first on the Detroit list; second at Boston, and fifth in New York. Gipsy Smith's books were well up on the list in New York and Boston—his autobiography and his book of sermons. Another book on the list in New York, Boston and Pittsburg was "Letters on Evangelism," by Hughes. Only the last named is of Methodist authorship. Evidently people want the best things religiously nowadays without regard to denomination; and they can get those best things only by being eclectics. The New York Christian Advocate says concerning Dr. Hall's book which is composed of the lectures given by him last year at Harvard: "It is quite impossible in a brief notice to indicate the powerful spiritual quality of Dr. Hall's words. They should be read carefully, especially by the student of theology, and also by the business man, in order to have his vision widened and his faith invigorated."

A correspondent of the Detroit Free Press writes: "Russell H. Conwell, the pastor of the Temple Baptist Church in Philadelphia, the largest church in the world, has turned his diversified genius to many ac-

counts. Besides preaching to a record-breaking crowd every Sunday he is one of the most popular lecturers on the platform, and is acknowledged to have spoken to more people than any other living man. He has filled 6,000 different lecture engagements, one of his subjects having been given on 3,000 different occasions. Between times he served through the civil war, built up a flourishing law practice, studied theology, built a university and a hospital, and laid to his credit more individual charities than any other preacher in America. He is a genuine apostle of strenuosity. It has been said of him that he can lecture a vear without disclosing the fact that he is a preacher, and can preach six months without letting one discover that he is a sectarian. He once heard of a man in his congregation who had failed at the trade of bookbinding. Instead of offering spiritual consolation, he studied the art of binding books and preached a sermon on it, which has been preserved as an authority on the subject. This also served to put the unfortunate bookbinder on his feet again. He is now a man of comparative wealth, and he accredits it to that sermon. It was a fair example of Mr. Conwell's methods. His university was originated as a free night school for working men, until its growth necessitated its present commodious buildings. His Samaritan hospital is built entirely from subscriptions he solicited and portions of his Sunday collections. His congregation at Temple Baptist Church each Sunday outnumbers any other congregation in America."

A correspondent of the Chicago News writes that the old mission home in Honolulu is to be restored and made into a museum of missionary relics and mementoes of early life in Honolulu. "The house, sawed, framed and ready to be put together, was brought from Boston in the brig Thaddeus, which brought the first missionaries to these islands. The Thaddeus left Boston in 1819 and arrived here in 1820, but it was not until three years later that the chiefs allowed the missionaries to put together the material they had brought with them and erect this house of old New England design in this tropical land. When the missionaries arrived Honolulu had just been made the capital of Liliho's kingdom. It was a straggling village of grass huts along Nuuanu river and on an arid plain. At the edge of the harbor was an adobe fort. The king's palace was near the fort and was partly of adobe and partly of grass. The frame house the missionaries brought with them was far superior to any other building then in Honolulu, including the king's palace. The chiefs, however, were suspicious of allowing the missionaries to erect any permanent buildings and especially one that so surpassed even the king's residence. There were white men also who did not hesitate to fan the native suspicion. Eventually permission was given and in 1823 the building was erected. It was on the outskirts of the village as it was then, though now it is only a few hundred yards from the capitol and the judiciary buildings. Here it has remained ever since. For forty years it was the center of the work of the American board in the Hawaiian islands. For many more years than that it was the center of missionary activity in Hawaii. The needs of the mission resulted in the erection of other buildings near by, but this remained the missionary home. It was occupied as a residence by missionary families until about a dozen years ago, but since then it has fallen upon evil times. It has latterly been occupied by Chinese as a laundry, the celestials smoking opium during their hours of ease and establishing little joss shrines with burning punk sticks before them in some of the rooms. Frame buildings, occupied as Chinese and Japanese stores, were built between the house and the street. The place and its surroundings have been growing shabbier and shabbier for several years. The Hawaiian Mission Children's society, an organization to which all descendants of the missionaries are eligible, has lately taken up the matter, secured the property and proposes to restore it as nearly as possible to its original appearance. This will not be difficult, as it has been changed verv little since it was originally erected."

CHRONICLE AND COMMENT.

A colored boy whose home is in Pennsylvania, and who will graduate from Harvard next June, has been awarded the Rhodes scholarship at Oxford. Here is an opportunity again for the cry "This is the white man's country."

The decision of the Pennsylvania railroad company to raise the age limit of new employes from 35 to 45 is a commendable one. Under certain restrictions the plan will operate as well for efficiency in the service as the old one.

A Chicago judge suggests the destruction of the cheap dance halls and cheap theaters as the best way to save the youth of that city from moral degradation. Most of the delinquents in the juvenile courts, especially the girls, he says owe their unhappy condition to the frequenting of such places.

In order that the health of the people may not be so endangered by crowded and poorly ventilated street cars the health board at Cleveland, Ohio, urges the putting on of more cars in the morning and evening hours when people are hurrying to and from their work. So unsanitary are crowded cars that they are regarded as a public nuisance.

In the management of its street railways, Tokio, Japan, can give some valuable lessons to this country. Such is the franchise that one-third of the receipts of the road above a 7 per cent dividend and a reserve fund of 10 per cent goes to the government. It is said however that the Japanese electric railway interests are satisfied, and that extensive systems are about to be built. One from Tokio to Kobe, a distance of 400 miles.

A Michigan paper puts it this way: "The California legislature came down with all the celerity of the Crockett coon. It was the President's loaded letter of warning that did it." It is amazing that the legislators did not know beforehand that their program could not be carried out. The actions of not a few people in California as to the Asiatic immigration question brings to mind the old saving, "Whom the gods would destroy they first make mad."

One of the curiosities of modern forestry, says the Boston Herald, is the care of beautiful old shade trees. "The amputation of diseased or dead limbs is as carefully performed to prevent further decay from the elements as in surgical operations on human beings. Decaying cavities are cleaned and filled with a preserving

cement, as is done by the modern dentist. And the latest advance is to build a tin roof along the upper surface of wide spreading branches where little hollows might hold dampness and promote decay. Some handsome patriarchs well deserve it."

A judge in Toledo, Ohio, fined a man $20 and costs a few days ago for drunkenness and then offered to remit the fine if the man would sign a pledge to abstain from the use of liquor for one year. The following was submitted to the man: "As evidence of my appreciation of the opportunity given me by the judge of the above named court, to become a sober and better citizen, in suspending the sentence of—— days in the workhouse, imposed upon me this day, I hereby freely and voluntarily sign the following pledge. I will abstain from the use of intoxicating liquors of every kind and character for a period of twelve months from this date and I will conduct myself in an upright and gentlemanly manner, and that I will report to this court once each week until further notice." The man signed. This system has been followed in St. Louis for two or three years with good results.

A New York correspondent writes: "The New York Society for Ethical Culture, of which Dr. Felix Adler is the most visible exponent, is striving to so spread its mantle of educational usefulness as to take in those who belong to the churches because they have belief, and those who do not belong to the churches because of their unbelief. It believes that it supplies a platform upon which both can meet. This winter, especially, has the effort to harmonize the two been more marked than ever. Dr. Leslie Willis Sprague, associate leader of the society, explains how these diverse elements are to be brought together. 'The mission of ethical culture to the religious people,' he says, "is to emphasize the claims of morality as greater than any interest in matters of speculative faith, and to point the way to a larger and surer faith through the perception which the moral nature gives of the highest meaning of life. Only when the churches shall make morality their greatest concern, shall religion be placed upon an enduring and truly helpful basis. But the special mission of ethical culture is to that class of people for whom the churches have ceased, or are ceasing, to be an authoritative interpreter of life. We invite the unchurched not because they are human, with intellects to furnish, feelings to nurture, wills to stimulate and train, passions to direct. We invite the unchurched especially because in many cases they are most in need of a stimulating fraternity, and because often they are the people capable of greatest service to others, but for lack of stimulus or opportunity are least given to those forms of service which mean most to the moral welfare and progress of men and women, whose moral needs today are not less than they ever have been.'"

The Cleveland Leader says that the decision of the Ohio supreme court affirming the constitutionality of the Jones local option law may do more than uphold that particular law. "It is likely to lead to still further legislation along the same lines, if it shall appear that the supreme court goes as far as did the court in the Toledo judicial district, which not long ago sustained the same law. The sum and substance of the Toledo decision was that saloons have no legal rights beyond those specifically granted by statute; that there is no limit to the state's power to regulate, restrict or prohibit the liquor traffic. This, however, was distinctly less surprising than another conclusion expressed in the same opinion—that the legislature can give women a voice in this matter. This can only mean that the court in question would hold valid an act permitting women to vote at local option elections. The practical importance of this is plain, in the light of the last session's liquor legislation and that mapped out for next year. A year ago a bill giving women this privilege was beaten in the house by a narrow margin, largely on the ground that it was unconstitutional. This objection will obviously lose force by reason of the Toledo decision. It was urged, too, that the bill was not demanded by the Anti-Saloon league. This was for the reason that this organization was then concentrating its efforts upon the Jones and the search and seizure laws, and did not deem it wise to scatter its fire. At the next session, however, the league is to support a county option bill, and also one allowing women to vote at local option elections. This program will receive encouragement from the Toledo opinion, especially if the full decision rendered in the Jones case shall justify a belief that the supreme court takes the same view of matters less directly involved."

Competent observers estimate that the loss of cattle on the Western plains this winter will amount to 75 per cent of some of the herds; that at least half a million head of cattle have been allowed to starve to death or freeze to death. An Eastern paper calls it colossal savagery, saying in that connection: "The average American thrusts his thumbs into the armholes of his vest, throws out his chest and with smiling assurance tells all who care to listen that his nation leads the world in progress, humanity and civilization. The average Briton strokes his comfortable stomach, ignores the claim of America, and in solemn seriousness points out that England leads in the struggle of the human race upward into the light. Yet England's government protects and fosters the opium trade, which holds a large part of the most populous race on the face of the earth in a poisoned stupor. Yet the United States presents the spectacle of thousands of cattle tortured to death every winter—deliberately starved and frozen to death. There is this much to be said in defense of the United States, however: The barbarous treatment of cattle is known to but comparatively few people east of the Mississippi River. And an effort is being made to put a stop to this annual exhibition of brutality. The American Humane Associatioin has been investigating the subject, and the report its president makes is horrifying. The chief offenders are the cattle barons of North Dakota and Montana, though the hideous practice prevails more or less throughout the far Northwest. With them the raising of stock has become a kind of gamble. By not providing any feed for their cattle they save an enormous item of expense. That enables them to stand a heavy percentage of loss. If a winter is open, only comparatively few of their cattle starve to death. If the winter is a hard one the loss is heavier. Most of these men lost all they had twenty years ago. They borrowed money, obtained another start and today most of them are rich. This winter there was an early snow, followed by a slight thaw. Then freezing weather came and covered the thin, dead grass with a sheet of ice. More snow settled on that. The cat-

tle are dying by thousands and all the cattlemen are doing is to figure on the probable extent of their losses and the length of time it will take to get even. There is not a thought, apparently, for the long-drawn-out suffering of the helpless animals."

A PSALM OF TRUST.

A Sermon by Professor Charles G. Paterson.

Text—"The Lord is my Shepherd; I shall not want." Ps. 23:1.

There is no way of estimating the place that is occupied by the 23rd Psalm in the lives of men today. But we know that through many centuries it has been the most popular poem ever written; being one of the first things committed to childhood's memory, and one of the last passages of God's Word dwelt upon by old age before passing from this scene. Like a sunny brook it has murmured its way from the Palestine of David's time to the America of our own day, bringing its quieting, soothing influence to restore the weary soul that stoops down and drinks.

It is the product of an Oriental mind, composed 3,000 years ago, and full of Oriental metaphors; and yet it is nowhere more prized than in the modern West. Why is this so? It is because it satisfies the universal longing of humanity for some suitable expression of trust in God. It is such a tender, lovable little song, withal; hence it makes a place for itself very near to our hearts. There are other psalms of trust: for example, the 46th, which was the basis of Luther's splendid hymn: "Ein feste Burg ist unser Gott." But such psalms stride forth, mighty, and terribly in earnest, while the Shepherd Psalm nestles gently and with child-like confidence in the bosom of God. It differs from other psalms of trust also in this, that while they contain petitions, this psalm has none. What they sometimes even stormily demand, it quietly takes for granted. Hence it is the perfect expression of trust; for he who truly trusts God will not besiege him, but confidently expect from him.

The thought of undisturbed trust in God is presented by the poet under the form of three images; each one being an integral part of Eastern life, and all of them being familiar to us through our acquaintance with that life through our Bible.

I. First Jehovah is pictured as a Shepherd: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul."

In the nature of things the shepherd really tends, not a single sheep, but a whole flock. Thus this figure of the shepherd referred originally, not to an individual, but to a people. In profane writings the picture is very common as applied to kings and rulers, shepherds of their people; and Jehovah, likewise, was set forth originally and primarily as the shepherd of Israel. This most touching way of representing his pitying fatherly care for Israel is beautifully illustrated in Isa. 40:11: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

But the psalmist boldly chooses this lovely simile to express Jehovah's relationship to himself. Herein we have perhaps the key to the secret of the peculiar hold that the Psalms have upon the affections of men —why they alone of all the Old Testament are often bound up with the New Testament. It may be because the psalmists, more than even the prophets, maintained in their thoughts and writings such a personal relationship to their God. Thus, he who speaks of the Shepherd of Israel may have our ear, but he who sings of "my Shepherd," has our heart.

Gladly the devout singer paints the picture of the good shepherd, and lovingly sets forth the various aspects of his tender care. He speaks as one who was familiar with such scenes, and makes them live before us.

We are led in imgaination to a Palestinian plain. The sun beats mercilessly upon the head, the ground is parched and hard, the dust is stifling. But yonder is a wady through which runs a brook, and there the grass is green. Thither the wise and thoughtful shepherd leads his flock; not roughly driving them, but gently leading. Each sheep, old and young, can comfortably graze there, drink the precious water, stretch its limbs and be refreshed.

So Jehovah deals with the soul, declares the psalmist; he restores it by guiding it to refreshment, to ample provision for its needs.

He had in mind, of course, the temporal provision which the Divine Shepherd makes for his sheep. And we are to take this lesson from the psalm. We need it badly enough. Let us learn, in this connection, two things from this portion. First, that our real needs are very few. See what the psalmist desired of the Lord his God: not riches, power, or prominence, not any great thing; just a comfortable competence, a peaceful life without oppressing cares, daily bread and just a little more. There come times into many lives when what they thought they could not do without is taken from them, and they are so thankful to have anything left at all, thankful for even life itself, that what has gone they hardly miss. Such an experience was that of multitudes after the great earthquake and fire. One lesson then quite universally learned was, that having food and raiment we should be, not indolent, but content. But blessed is the man who continually realizes how few are his needs compared with his wants, and does not suffer his soul to be disturbed because of the latter. Then, too, let us learn to look to God for the supplying of our few necessities. Has the shepherd wisdom, ability, and love to care for the sheep of his band? How much more will the shepherd of our souls provide for us. Heartsease will come from the habit formed of believing and expecting that God will withhold no good thing from us.

II. Almost imperceptibly the first picture melts into the second, that of Jehovah the Shepherd into that of Jehovah the Guide: "He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

For an instant the metaphor may seem mixed; but immediately it is clear. The psalmist compares himself to a wanderer who, somewhere in the wilderness, has lost his way, and is then directed into "straight paths," as the more accurate translation is, by some one who knows the whole country and serves him as a guide.

We should pause to notice the sequence of the picture: first the refreshment and then the journey. For the lesson thus conveyed to us is one of supreme importance. It is, that the soul is restored to strength

only that it may proceed. Rest is meant to fit us for activity, and food to strengthen us for effort. We are to move from the green pastures and the still waters to the dusty and noisy highway. There is here no continuing rest.

To return to the psalmist's second image. What the man in the wilderness did for the bewildered wanderer, that God does for the perplexed soul. He will guide us, as well as provide for us.

To all who regard life as a great trust, and living a great responsibility, this is a welcome truth. They who believe that Christ spoke the truth when he said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment,"—such find this thought inexpressibly comforting. The path of duty, even for those who most earnestly wish to walk in it, is not always plain. Several ways, each seeming to be the right one, sometimes cross at one's feet. God permits uncertainty to come upon those whose whole desire is to do his will. But it is only that they may be kept in close touch with him, by having to wait much upon him. And he keeps watch; unknown, perhaps, as was Jesus when going to Emmanus, but never failing to say to an inquiring one at his wits' end, "this is the way!" The biography of David Livingstone furnishes a striking comment on this part of the Psalm. That man often pursued courses which seemed to his friends foolish, if not even wicked; but he always had the assurance that God was guiding him in straight paths, in paths of righteousness. This confidence was due to three things: his singleness of heart, his minuteness in his prayers, and his careful consideration of every external indication of the divine will. All of which is possible for all of us who read these words of the psalmist.

We must not overlook the strong ground for the singer's trust in God' that he will guide him. It is not because of his own goodness, nor because of God's compassion, but "for his name's sake." His hope is anchored in nothing less firm than the honor of God. He has promised to protect the godly, and his name is pledged thereto. Should he forsake him, then the scorners would mock, and say, Where is thy God? Jehovah's name would thus be exposed to shame—but that shall not be. Let us remember this: God's honor is pledged to the guidance of those who look and listen to him. This thought will give us courage to face the unknown future: "he leadeth me . . . for his name's sake."

And courage will be needed. Hope presses forward, and takes us with her; but "Hope has ever something of dread in her eyes." So the psalmist knew that the most frightful way might lie before him; that he might have to go through the valley of the shadow of death; yea, even unto Hades itself, the black pit of departed spirits, deep under the foundations of the earth, full of horrors and awful dangers—yet even there he would fear no evil, but would trust that God, like the shepherd with his guiding rod and helping staff, would prevent all threatening evil, and lead him back into the land of light.

Would that we had such courage, begotten of such trust! Would that we, when called upon to pass through any place of deep darkness, whether the darkness of the hour of pain, or of frustrated plans, or of bereavement, or of spiritual distress, or of death, might be able to whisper to ourselves the psalmist's words, "I will fear no evil, for thou art with me." If we are wise we shall concede to ourselves the possibility of many such valleys of the shadow of death before us, and the certainty of some. But the thought shall not unman us but strengthen us, if we believe that God will guide us.

III. In the third division of the Psalm we have an entirely distinct and new conception. God is here described as the liberal Host, whose guest is the lonely psalmist. In this thoroughly Oriental picture we see a man fleeing from pursuing enemies. They have run far, and the hunted man is almost breathless and ready to fall from exhaustion, when in the distance he espies a tent. He takes new strength from the sight, he makes one last great effort; gradually the distance between him and the tent is lessened; nearer, nearer, nearer he comes, the enemy already reaching out to clutch him, until at last, speechless and almost dead he flings himself within the sheltering protection of the dwelling. He has become the owner's guest; and by the sacred laws of Oriental hospitality, his host is bound to protect him and provide for him. Therefore the precious and refreshing oil is brought and the throbbing head is anointed; then the table is spread with food to strengthen the trembling limbs, and in the midst is placed a cup of wine, filled to the brim and running over. It is a joyful, sacramental meal of which he partakes with his host; and the rich spice of it all is the sight of the enemies' faces as they stand outside, baffled and gnashing their teeth in rage, but not daring to put in a foot or put out a hand. For the tent of the host is their victim's sanctuary. Thus he sits without fear at the richly laden table spread in the presence of his enemies.

This exultant note of triumph over disappointed enemies is the only feature of the beautiful song which jars upon our sensibilities. We are not wholly in sympathy with it, chiefly because it is so peculiarly of the East.

But we become enriched by these three thoughts as we ponder that 5th verse. First: we can at any time flee to God for protection from evils which threaten us. Again, when we cast ourselves upon God he is bound by the law of his own nature to take care of us. And, lastly, our blessings may be magnified to us if we will but consider the perils out of which we have been delivered.

All this is beautifully set forth to us in the sacrament instituted by our Lord. There we gather at a table spread in the presence of the powers of darkness; and there our souls, anointed with the oil of joy, banquet upon the spiritual food of which material bread and wine are but the symbols.

The psalmist concluded his song with a full-toned shout of joy: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." In language of striking boldness, and out of the fulness of his trust in God, he declares that all his life long that which his heart desires shall run after him; like accompanying streams, or like attendant angels. And, to crown all, his ideal of human blessedness shall be realized in a long life passed in the singing of praises at the holy sanctuary, and with the ever present consciousness of the presence of God, who has so richly blessed him.

This, stripped of its literalism, may be our confidence also, if we have faith in God. This world may become for us the house of the Lord; we may see in all the dispensations of life the rod of our Shepherd, the hand of our Guide, the table of our Host; and we may be able at all times to say with Christ, "I am not alone, for the Father is with me."

This little psalm sings to us in the dark like the

nightingale, and sings in the morning like the lark. May the music of its metre and the influence of its teaching be blessed of God to our souls as we move toward the eternal home! Amen.

ACT OF UNION.

Between the Congregational Churches, The Church of the United Brethren in Christ, and the Methodist Protestant Church.

We the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, believing that we can do more to promote the work of our Lord Jesus Christ in the world by uniting than by continuing our separate existence as denominations, and being of one accord in the desire to realize our Lord's prayer, "that they all may be one," having already, at the first meeting of this council, entered into a common declaration of faith hereinafter set forth, do now in order to bring about an organic union propose to our respective denminations the articles of agreement hereinafter set forth:

Declaration of Faith.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded, also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, of the presence of his spirit in their hearts and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which he is the head; that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his spirit, that he has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to his Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, in the rebuke of all unrighteousness.

And possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union and in the name of all the churches which we represent, commit ourselves, body, soul and spirit to the faith, love and service of him who made us and saved us, the everlasting God, our Father, Redeemer and Lord. To him be ascribed all praise and dominion and glory, world without end. Amen.

Articles of Agreement.

Article I.

The name of this organization shall be The United Churches—comprising the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church.

Article II.

For the purpose of realizing the fellowship of the churches, and to provide for their co-operation, they shall be organized into District Associations, Annual Conferences, and a National Council.

Article III.

District Associations shall have their boundaries, composition, duties, and prerogatives defined by the Annual Conferences, of which they shall be sub-divisions.

Article IV.

1. State Associations of the Congregational Churches and Annual Conferences of the Church of the United Brethren in Christ, and of the Methodist Protestant Church, shall be recognized and continued as Annual Conferences under this organization until such time as the National Council may, by the consent of the parties concerned, arrange new boundaries. They shall have the right to maintain intact their present modes of organization and operation in local affairs, but they shall be known and styled as Annual Conferences of The United Churches, and they shall make effective this union by co-operating with the National Council in all matters affecting the general interests of the churches.

2. Two or more State Associations, or Annual Conferences, may, by mutual consent, unite to form one Annual Conference, with power to make rules and regulations for its organization and operation in local affairs.

3. All Annual Conferences shall have power to make rules and regulations for their organization, and for the conduct of all their local affairs.

4. Ordination to the ministry and ministerial standing shall be in Annual Conferences, except where it is preferred to delegate or leave these to local bodies.

Article V.

The National Council of Congregational Churches, and the General Conferences of the Church of the United Brethren in Christ and of the Methodist Protestant Church, shall continue their legal existence as long as may be deemed necessary.

Article VI.

1. The National Council of The United Churches shall assemble in———on the third Thursday in May, ——, and regularly thereafter on the same day every four years. It shall be composed of representatives as follows: Each Annual Conference shall be entitled to one ministerial and one lay representative for every

five thousand members, and major fraction thereof, within its bounds, to be elected as itself may prescribe. **Provided,** That each Annual Conference shall be entitled to at least one ministerial and one lay representative; and **Provided,** That the National Council may at any time change the ratio of representation.

2. A majority of the representatives in attendance shall constitute a quorum of the National Council, and ordinary questions shall be determined by a majority vote; but no vote shall be passed contravening or modifying this Act of Union unless a majority of the representatives from each denomination represented in the union agree thereto. And whenever requested by a majority of the representatives of any one of these denominations, the vote shall be by denominations and a majority of each shall be necessary to decide the question pending.

3. The National Council shall elect at each meeting a president, a secretary, a treasurer, and such other officers as may be deemed necessary, who shall hold office until their successors are elected; and who shall perform the usual duties of their office and such other duties in the service of the churches as the Council may determine.

4. The National Council at its first meeting shall proceed to organize societies and boards for the conduct of the general business of the churches: such as missionary, evangelistic, educational, church building, Sunday-school, publishing and other benevolent and religious work; or may adopt for any of the purposes societies and boards now existing, if a majority of the representatives of each denomination consent.

5. In organizing these societies and boards the National Council shall name for membership therein those who now constitute such societies and boards in the denominations represented in this union wherever similar societies and boards exist; and in others, membership shall be distributed among the denominations in due proportion. This arrangement, however, shall be only temporary and for the purpose of facilitating the combination of the interests involved and preventing confusion and interruption in the work of any existing society. As soon as may be, consistently with the interest of the work, the membership of these societies shall be reduced to a basis of economy and efficiency of administration, and the National Council shall at every quadrennial meeting determine how many and who shall constitute these societies and boards.

6. All societies and boards now existing in the churches represented in this union shall as soon as possible after the adoption of this Act of Union and the organization by the National Council of the societies and boards indicated in this Article, cease their active operations in collecting funds from the churches. They shall hand over to the corresponding societies and boards organized in pursuance of this article the income of all their funds and the use of the property and equipment now employed in the prosecution of their work, whenever this may be lawfully done pursuant to their corporate purpose. And, in general, it is understood that they will co-operate in carrying out the true intent and purpose of this union to consolidate all the active operations of the three denominations in general church work. But nothing herein contained shall direct nor authorize any diversion of trust funds from the spirit of the purpose for which they were donated.

7. The societies and boards organized by the National Council shall meet at call of the president of the Council as soon as practicable after the adjournment of the Council and elect officers. They shall secure charters in pursuance of the instructions of this Article and appoint secretaries and agents for the prosecution of the work assigned them. They shall arrange for the visitation of churches and Annual Conferences by their agents in the interest of their work and take full charge of all the work now performed by corresponding societies and boards in the denominations represented in this union. They shall make a full report to each National Council and shall be responsible to that body.

8. The National Council shall make rules and regulations for the conduct of its business and for the prosecution of all the general interests of the churches; it shall counsel, warn and appeal to the churches on questions of religious and administrative concern, and, in general, shall represent the churches; provided that nothing be done in contravention of this Act of Union

Article VII.

Ministers in good standing in any denomination represented in this union shall be ministers in this organization. Licentiates shall retain their standing for the period of their licensure. Ministers under censure must look to their own denomination for relief.

Article VIII.

This union shall be consummated by the adoption of this Act of Union by the denominations represented in accordance with their rules and regulations, and when the moderator of the National Council of Congregational Churches, the bishops of the General Conference of the Church of the United Brethren in Christ, and the president of the General Conference of the Methodist Protestant Church shall have announced that this Act of Union has been adopted by the proper bodies of their respective denominations, these officers shall unite in filling the blank in Article VI, section 1, fixing the place and time for the meeting of the National Council, and publish the same, together with a call for the election of representatives, according to Article VI.

LECTURES ON THE E. T. EARL LECTURESHIP FOUNDATION OF PACIFIC THEOLOGICAL SEMINARY.

The E. T. Earl Lecturer of the present year is one of the best known of American scholars, Professor Francis Greenwood Peabody A.M., D.D., of Harvard University, Plummer Professor of Christian Morals of the Divinity School since 1886, and for several years past Dean of that departmant. Professor Peabody has won success in several directions. As director of the religious life of the greatest university of America, he has shown great wisdom, earnestness, breadth, and fertility of resources. His chapel addresses to the students have been characterized by spiritual and intellectual virility and adaptation. As an author, he has produced several books that have been widely read and of great usefulness. One of these books, "Jesus Christ and the Social Question," is undoubtedly one of the most timely, cogent, and valuable studies of the relation of Christianity to modern life. Its chapters on the Family, the Rich, the Poor, and the Industrial Order are unequalled for condensed, effective, and judicious application of Christian principles to modern society. This book alone entitles Professor Peabody to the

highest rank among the influential moulders of American thought. As a lecturer, Professor Peabody has achieved unusual distinction both at home and abroad, as was indicated by his appointment as the first lecturer at the University of Berlin upon the foundation of the Theodore Roosevelt Chair of American Institutions, in the winter of 1905-6. In this course of lectures the Emperor himself showed very warm interest, and the University of Berlin received them with marked and enthusiastic cordiality.

Professor Peabody possesses the very finest type of scholarly and Christian culture. His personality is full of charm, and carries his message with winsomness and grace. Prefossor Peabody has won a national place for himself, so that he belongs to all the denominations, as a chosen servant of the higher spiritual truth. The subject on which he is to lecture is one of the greatest interest and timeliness, namely, The Approach to the Social Question. This will be considered in six lectures, as follows:

Monday, April 1, I. Philosophy and the Social Question.

Tuesday, April 2, II. Social Science, Sociology, and the Social Question.

Thursday, April 4, III. Economics and the Social Question.

Friday, April 5, IV. Ethics and the Social Question.

Monday, April 8, V. Ethical Idealism and the Social Question.

Wednesday, April 10, VI. Religion and the Social Question.

The lectures will be given in the First Congregational Church, corner of Durant Ave. and Dana St., Berkeley, at eight o'clock, p. m., of the date named. Cordial invitation is extended by the Seminary to all interested.

Among the Churches.

California.

San Francisco, Richmond.—The Richmond Church has extended a call to Rev. C. E. Sinclair.

Avalon.—Two were received by new confession at last communion. This church enjoyed a visit from Supt. John L. Maile on the 17th.

Plymouth, San Francisco.—The special meetings under Evangelist Hare continue. A deepening interest is reported with some conversions.

Berkeley, First.—Dr. David P. Barrows, director of education in the Philippines, spoke at the evening service on "The Conquest of Fear."

San Francisco, First.—This church hopes to occupy its auditorium on next Sunday. It is not entirely finished, but its occupancy will be an occasion of great rejoicing.

Oakland, Fourth.—A large and increasing attendance is reported at Sunday-school. The church holds Passion Week services on Wednesday, Thursday and Friday evening.

San Francisco, Olivet.—Rev. Ben F. Sargent is giving a series of two sermons on "The Tabernacle." He finds the sermons to have the power of drawing a house full even on the stormy evening.

Oakland, Pilgrim.—A series of Passion Week meetings was begun on Sunday with an address by Rev. C. A. Payne, on "The Passion of Christ." The sermon was illustrated by the stereopticon.

Berkeley, North.—Passion Week services will be held each evening during the week. On Monday and Tuesday evening Mr. A. W. Gates will deliver two illustrated lectures on "The Passion Play." Rev. R. C. Brooks speaks on Wednesday evening. Communion services will be held on Thursday evening, and on Friday evening there will be a Passion Night consecration service.

San Bernardino, First.—Snnce the coming of Rev. Mr. Price, last November, the evening service has been resumed with gratifying results. Attendance is good on all services and the outlook hopeful. The church is about raising the home missionary apportionment, the largest amount ever given for this purpose. Supt. Maile, always welcomed by the churches, is to speak Sunday evening, March 24.

San Bernardino, Bethel.—Rev. James Oakey, the pastor, is wreathed in smiles, for in addition to success in other lines, he has just finished repairs on the church edifice, much needed. The $320 expended was nearly all raised in the community through the personal efforts of the pastor. It meant much hard work, but"patient continuance in well-doing" has been richly rewarded. The property looks better than it has for years. Situated on the edge of the town near the Santa Fe car shops, the work has had its difficulties, but the coming of the trolley has made the neighborhood more accessible. New homes are building, and the outlook is good for a growing work. Pastor Oakey also preaches at Bloomington—four miles distant. Special services have recently been held in each place.

Los Angeles.—There are two Congregational Japanese missions in Los Angeles: both large and useful and rich in promise for the future. One, known as the Bethlehem Mission, is specially related to the church that bears that name. The other is under the protection and providing care of the First Church. On Tuesday, March 19th, it held a "house warming" service in its new Mission House,—its **own**, as Paul's house at Rome was "his own" according to Luke: its own **hired** house. It is a large three story building admirably located for our work on South Olive St., No. 638. Three large rooms on the ground floor were thrown into one,—a roomy, cheery chapel and schoolroom. There are beside this, one room for an office and free intelligence department: and twenty-four more which can be rented, making the house a home for the homeless strangers. The rent is $125 per month; the expense of furnishing was $2,750; and Miss Harwood, the teacher, takes the responsibility of all this, relying on the rents (including $30 per month from The Cal. Chinese Mission) to enable her to meet her bills. The chapel was crowded for the house warming. There were several good addresses by Japanese pupils and words of cheer from Rev. Dr. W. A. Day, their pastor, and from Dr. Pond, the Superintendent.

NOTES.

The Rev. W. H. Cooke, whose address is 2244 Magnolia street, Oakland, will be glad to respond to invitations to supply pulpits.

At a meeting of the Congregational delegates to the Tri-Church Council the moderator of the National Council was requested to send out through the secretary a request to the local Congregational associations to give at least one session at their next meetings to a consideration of the proposed plan of union so that the National Council at its meeting in October might know somewhat the sentiment with reference thereto. It will be the duty of the National Council to hand the matter down to the churches for final decision.

Only three persons from the Pacific coast attended the Tri-Church Council in Chicago last week. They were Bishop Bell of the United Brethren Church, Professor Nash of Pacific Theological Seminary, and the editor of The Pacific. The bishop and the editor returned on the same train, and as they communed together saw great things in store for the church kingdom in and through the proposed union. Professor Nash went to Topeka, Kansas, to attend a meeting of the Western Educational Association, and will reach home early next week.

MEETING OF BAY ASSOCIATION AT SUNOL GLEN.

A Double Ordination.

Though the weather was threatening there was a splendid attendance. Every church with but two exceptions was represented with full delegations.

After devotional exercises led by F. H. Maar and preliminary business the candidates for ordination were examined. Mr. Oliver J. Van Wagnen read a statement of his religious experience and belief. After an half hour of rigid examination the Association sustained the same, and voted to ordain.

At the afternoon session reports were given from the various committees.

Rev. Geo. D. Kay and Rev. Alfred Hare were admitted to fellowship.

Rev. F. V. Jones was elected moderator and Rev. G. Griffiths scribe.

The First Church of Alameda invited the Association for its next meeting. Examination of Mr. ——— Withington followed. He made an oral statement of his religious experience and belief. Without further examination the Association voted to proceed to ordination.

Rev. C. R. Brown preached the sermon from the text, John 4:6, "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well." The ordination prayer was offered by Prof. J. W. Buckham, under the laying on of hands by Prof. Bade and Rev. R. C. Brooks. Right Hand of Fellowship was extended by Rev. W. H. Hopkins. The charge to young pastors was given by Rev. Miles B. Fisher, and the charge to the people by Rev. L. P. Hitchcock. After a hymn the benediction was pronounced by Rev. O. J. Van Wagnen.

The Association then listened to two very helpful papers. Rev. R. C. Brooks presenting "The Value of the Country Church," and Rev. J. Milligan, "The Problems of The Country Church."

It was a rich and blessed occasion. The gathering surely was ensphered with a spiritual atmosphere. From the first sentence of the sermon to the last sentence of the last paper it was an uplift for mind and soul.—F. H. M.

THE MEETING OF THE SAN FRANCISCO ASSOCIATION.

The San Francisco Association of Congregational Churches and Ministers held its twenty-fourth meeting with Bethany Church, Thursday, March 14th . It was an excellent session. Unique in that the participants programmed and appearing represented five denominations: Presbyterian, Methodist, Baptist, Roman Catholic and Congregational.

The evening address by Superior Judge Frank J. Murasky on the subject, "The Utility of the Juvenile Court," was of especial interest and informing value. The vote of thanks extended to Judge Murasky included a hope that he would deliver the address on every occasion afforded him because of its educationol value.

Bethany looked well in her new clothes and entertained with generous hospitality.

DESTRUCTION AT RIO VISTA.

The Rev. W. H. Scudder, pastor of the Congregational Church at Rio Vista, writes as follows to a friend in Berkeley: "Every island on which the life of Rio Vista depends has been swept away. The people who were wealthy last week are absolutely penniless today. One family had $15.000 worth of asparagus in sight last week. Today it is 20 feet under water. And no matter how quickly the flood recedes or the levees are built up there can be no asparagus for three years. Practically the bottom has gone out of the Sacramento valley, and the loss will amount to millions. When the excitement is over and men are out of work it will be a serious time. I never pitied any people more than I do these. They are good and generous and anxious to have everything the best. If I could stay and suffer with them I should be only too glad. But they are forced to give up the support of the church, at least on anything like the scale on which it has been carried forward. All the men on whom the church depends have suffered enormous losses. This means that salary will practically cease, and we are out."

Herein is something for our home missionary society to consider at once. Of course the church at Rio Vista must not be abandoned. The work must go on. If not in such a manner as to support a pastor with a family the size of that of Mr. Scudder, it must be in such a manner as to meet the needs of the field.

The strong bear temptations. The weak evade, or yield. All are tempted. Most of us in the weakest point in character, to mercifully compel us to realize it. Here we may always triumph. God is faithful, and knows how to deliver the godly out of temptations. The self-confident are the most liable to fall. But all who place their trust in the protecting, preserving, delivering power of God will always triumph.

The Home.

SCATTERING PENNIES.

"It is entirely beyond my comprehension how you manage. If I didn't happen to know that our husbands bring home the same wages every week, I should be nearer solving the mystery."

The speaker paused and fixed a questioning gaze upon her companion.

"It is all in knowing how to scatter your pennies," was the somewhat enigmatical answer.

"Scatter my pennies? Bless you, I can scatter them fast enough! What I want to know is how to save them." Mrs. Jones seated herself in the comfortable rocker her friend offered, and assumed a listening attitude.

Mrs. Marsh and Mrs. Jones occupied twin cottages that stood side by side. Mrs. Marsh had four children, and Mrs. Jones only two; yet the household of the former always seemed prosperous and happy, while that of the latter had the appearance of being rather poorly clad, dissatisfied, and of continually striving to "catch up" one week with the losses of the preceding.

"Jennie Marsh dresses a great deal better than I do, and yet you say that Mr. Marsh and papa get the same salary," sixteen-year-old Mollie Jones complained one day when the money problem was being discussed, as was usually the case when new clothes happened to be the subject under consideration.

"I know it, child; it's a conundrum to me just as it is with you. I'm going to talk it over with Mrs. Marsh the very next time an opportunity presents itself," answered her mother.

The opportunity was at hand. Mrs. Marsh willingly consented to let her friend into the secret of her seemingly more prosperous condition in life, and after she had made her first somewhat startling assertion—that of scattering her pennies—she kindly went on to explain her meaning. "In the first place, there is no need for me to remark upon our limited income, since you have one to match it," Mrs. Marsh began. "I soon found, after the children began to develop wants in keeping with my own, that some way must be devised for meeting them, or attempting to; for I don't imagine that the wants of a growing family ever are wholly satisfied. It must be a way that will apeal to the children, or the scheme will be a dead failure, I assured myself; for you know that when children are once interested in any kind of a venture they become wonderful helpers.

"After many hours of anxious thought, I launched my suggestion, with fear and trembling, in the following abrupt statement at the breakfast table: 'We really need a litle desk, children. How many want to help me get it?'

"'But how can we?' all protested in a breath, their eyes afire with the idea, but overpowered by their seeming helplessness.

"'Well, I have been thinking it over, and I know you are all as anxious for a desk as I am,' I replied. 'I see one way of attaining it at present, and but one: I am going to give each one of you an envelope, and whatever you can in any way save toward the desk you can put into the envelope; and I will keep one myself and do the same.'

"It was a slow process at first, for, with our limited income, the children had very little spending money. It was a penny here and a penny there; five cents saved from a car ride, a few pennies earned by doing an errand. Self-denials unnumbered went into those little envelopes before the united efforts of all succeeded in saving enough for the much-coveted desk. And I think we all appreciated it far more than if we had obtained it in any other way.

This was the beginning of a system which has become a fixed principle in our home. If, for instance, Beatrice wants a new fall dress, she starts her envelope in the spring, and ice cream sodas and candy are at a premium all summer and all her energies are spent toward the attainment of that one object.

"It is just the same with the boys. A new suit is planned for months ahead. The envelope begins to receive its five and ten-cent piece and even penny contributions; and when the amount necessary for the purchase is obtained, it is sealed and laid away. Nothing will induce them to spend a penny of it for any other object. It is as safe in that respect as if it was in the bank vault."

While Mrs. Marsh had been talking, her listener's countenance had been brightening; and when she arose to go, visions of "saving envelopes" danced before her eyes.

"Well, my dear, if that is the way you have been scattering pennies, I think I will try my hand at scattering a few," was her delighted exclamation as she grasped Mrs. March's extended hand.—Helen M. Richardson, in Zoan's Herald.

HOW TO LIVE 100 YEARS.

M. L. Wicks.

1. Eat nothing but what you can chew, chew every mouthful until it is reduced to a creamy consistency, thoroughly saturated in the mouth. Use no liquids at meals.

2. Take between meals, daily, the equivalent of two quarts of aerated distilled water, admirably supplied in the fresh fruit, one-fourth of it upon arising, one-fourth in the forenoon and one-fourth in the afternoon, and one-fourth before retiring. Eat no fruit after dark.

3. Never eat white flour products, whole wheat and unpolished rice are ideal foods. Live as much as possible on uncooked food. Nuts, fruits, grains and vegitables are natural foods; apples and blackberries are first in value among fruits. Olive oil is especially desirable as both a food and as an ointment for the whole body.

Always give preference to fruits, nuts, grains and vegetables grown in the air and sunshine, over such as are grown in the earth.

4. Eat two moderate meals per day, seven or eight hours apart, omitting breakfast except of fruits. Eat only when there is a desire for food; when indisposed fast. The average man eats twice as much as is beneficial.

5. Sleep from six to eight hours as nature demands, near an open window; have ventilation both near the ceiling and near the floor of the room. Carbonic acid and the heaviest gases settle, while the lighter gases accumulate above.

Breathe deeply through the nose and frequently during the day take breathing exercises.

6. Keep the body supple by exercise and bathing twice a week in tepid, not hot, water, cooling off with cold water, or better use cold water alone. At every bath wash with two flushings the lower bowels, then

inject and retain a supply of water—distilled water is best to retain.

Exercise regularly in the open air and sunshine.

7. Abstain from meat, narcotics and stimulants, including tea and coffee.

Wear nothing but cotton, linen or other vegetable product next to the skin.

8. Forget how old you are, forget all unpleasantness; practice daily auto-suggestions for health, happiness and success; don't fear anything, Love God and man and despise the devil.

9. Adopt for a motto: "Do it now, Don't worry." Recognize in the most adverse circumstances "This also will end."

11. In cold weather do not coddle yourself before a fire or with heavy clothing in or out of bed; never sleep on a feather bed. Cultivate the resistant powers of the body.

Know that there is but one disease, but it has a thousand symptoms. Nature alone cures, physicians sometimes assist but often resist nature.

12. Invoke pity for wrong doing, not anger; help don't harden.

13. Give cheerfully, quickly, all assistance practical to man and beast.

14. Recognize the kingdom of God to be within you, and strive to show it to your neighbor. Honor God as Father and Redeemer.

Los Angeles, Cal.

The Quiet Hour.

O beauty of holiness,
Of self-forgetfulness, of lowliness!
O power of meekness,
Whose very gentleness and weakness
Are like the yielding, but irresistible air!
—Henry W. Longfellow.

THE SUBTLETY OF SELFISHNESS.

There is nothing deceptive about unselfishness. It promises no more than it fulfils. It is what it appears. When we deal with it we deal with what we know and are able to trust. It does not shift in the processes of a calculation. There are no concealments in it. All its roads are straight roads, with no confusion of direction or returns upon themselves. Simplicity, candor, open-facedness, are essential qualities of the goodness of unselfishness. But it is very different with selfishness. Selfishness is itself a retroversion, an obliquity, a contortion of the soul's right expression. It twists the straight lines of life's right significance and service into spirals and irregular confusions. Ever since it has been in the world it has mixed things. It has thrown clouds over every brightness, insinuated misgiving and sophistry into every inquiry, and poisoned with uncertainty everything that was plain and clear. Goodness goes on its way, ingenuous, direct. Selfishness, which is the essence of badness is tortuous, uncandid, dubious. It is as Jesus said, "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

This beclouding, deceiving influence of selfishness runs through all the forms in which selfishness expresses itself in our lives, the light and comparatively inoffensive, and the heavy and somber. It is ever endeavoring to appear as what it is not, and in the most cunning and subtle ways making a place for itself under the very guise of innocence or generosity or high principle.

How often selfishness hides behind the contention for what we call our rights. A man works in association with others. He feels slighted because he is not given the same prominence or privileges which they are given. He claims these things to be his rights. He protests that he does not care for them. He is only defending what he regards as a principle which it would be wrong for him to waive. The calm friend looking on from without sees that there is too much heat and storm to be acounted for by the impartial defense of principle. The man is simply fighting for his own will under the pretext of principle. Selfishness is to subtle for him. It is using him as its dupe. All men need to be careful here. "I wish Luther had not got married," said a thoughtful Christian man. "I wish he had opposed and denounced the celibacy of the clergy, and asserted the rights of marriage, and not exercised it. I like to see a man absolutely above the suspicion of maintaining even right principle in any personal interest. Selfishness is such a seductive thing, it is better for a man to refuse to profit himself by any battle he wages for general principle." Without passing any criticism on Martin Luther, the peril which this good man perceived is a real peril. When we stand upon our rights, are we sure we are as solicitous for the right in itself as we are for our rights because they are ours? The world is full of meanness and pettiness and self-seeking parading under the cloak of lofty devotion to principle.

In our spiritual moods, selfishness plays curious tricks upon us. It satisfies us with counterfeit sympathies and cheap spurious sacrifices and heroisms. Some people can sob themselves to sleep with imaginations about their future devotion to duty, or about noble things that they think of themselves as doing to others, or with intense self-pity over some indignity they have not suffered, or some sorrow that might have come to them. And these imaginary sacrifices and heroisms take the place of the real thing. The heart is satisfied with such a mere mirage of real love and sympathy and service. Selfishness is fooling the soul which thinks it has been up in the heaven of selfless action for others when it has been bowing like an idolater before its own emotions. This is one reason why the theater is such a poisonous and unreal thing. It enables selfishness to pass itself off upon the soul as its very opposite, and the psychological effects are deadly. "When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit," says Professor James in the chapter on "Habit" in his "Psychology," "it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed."

In other words, check and correct your subtle, deceptive selfishness by wholesome acts of kindly unselfishness. It is mere selfishness to go to missionary meetings, or to meetings to consider the condition of the poor, and to feel sympathy and pity, unless our feelings are given expression in adequate practical helpfulness.

There are people who always feel abused or mistreated. Some one has slighted them, or they have not received proper attention, or they are not appreciated. There are melancholy souls which live thus in a perpetual self-torture. Perhaps they clothe themselves with mourning long after such dress has any justifiable significance, and cultivate a submissively patient and injured look. As a matter of fact, the root of all this in them is just selfishness. They are thinking, even though they may be unconscious of it, of how becoming this air is to them, or they are taking a real pleasure, though of this unworthy sort, in the pity they seek from others. One breath of good, wholesome unselfishness would sweep all this mustiness away and let in the sunshine. A vast deal of our modern conventional mourning over the dead is sheer selfishness.

And a great deal of unselfishness is selfishness. We give, for example, that which costs us nothing. Intrinsically, perhaps, the gift is valuable, and the world praises, but it cost us nothing to give it. Indeed, we gave in order to escape doing something that would have cost. And there are other sorts of selfish service to others. We offer service which is appreciated and useful, and which brings us profuse thanks and recognition for our trouble and unselfishness, when, in fact, all the trouble and unselfishness fell on others. There are people who are constantly offering help to others for which they take the credit to themselves, when the actual help has to be performd by some one in the background who gets none of the credit at all. This is selfishness so subtle that it is even ignorant of its own deceit.

The argument for the justification of a lie rests on selfishness. A lie is justifiable, we are told, in such and such circumstances. Who is to determine what the circumstances are which make the lie right? Oh, the prospective liar. So the breaker of the most sacred and inviolable moral law is to be himself the judge of the innocence of his offence! The truth is the one supreme form of unselfishness. It is itself irrespective of us. Our business is to subordinate ourselves absolutely to it. But the liar, whether of the "justifiable" or of the unjustifiable variety, sets himself above the truth. Selfishness can go no farther in its self-deceit. That is why Jesus called the Devil the great liar, and the father of all lies and lie tellers. He and they set themselves above God, who is the pure and inviolate truth.

Unselfishness is the great qualification of the soul for right vision. The purely unselfish soul is capable of flawless judgment. So Jesus declared. "Yea and if I judge, my judgment is just, because I seek not mine own will but the will of the Father that sent me." This is why character is worth more in judges than cleverness or legal knowledge. There is a discernment of the soul, an instinct of just judgment, an intuition of the truth which the man of pure disinterested unselfishness possesses that no amount of legal shrewdness or craftiness of mind can replace in the judge or advocate who is seeking his own glory, or who carries the taint of selfishness in his heart.

And therefore unselfishness is the qualification of the soul for God. "The Father hath not left me alone," said Jesus, "for I do always those things that as pleasing to him." If we turn with shame from subtleties and deceptions, and our hearts be pure, our eyes shall behold afar the beauty we have longed after, and thither by God's grace we may hope shortly to come.—Sunday School Times.

Young People.

INDIAN BOYHOOD.

What boy would not be an Indian for a while when he thinks of the freest life in the world?" asks the Indian writer, Mr. Charles A. Eastman, in his book, "Indian Boyhood." But while Indian boys have the freedom of the woods, they have a more severe training than white boys to fit them for what their tribe believes to be the duties of manhood. Mr. Eastman thus recalls his own experience: "It seems to be a popular idea that all the characteristic skill of the Indian is instinctive and hereditary. This is a mistake. All the stoicism and patience of the American Indian are acquired traits and continued practice alone makes him the master of the art of woodcraft.

"My uncle, who educated me up to the time when I was fifteen years of age, was a strict disciplinarian and a good teacher. When I left the tepee in the morning he would say: 'Hakedah, look closely to everything you see,' and at evening, on my return, he used often to catechise me for an hour or so: 'On which side of the trees is the lighter-colored bark? On which side do they have the most regular branches?'

"It was his custom to let me name all the new birds that I had seen during the day. I would name them according to the color or the shape of the bill or the song or the appearance and locality of the nest; in fact, anything about the bird that impressed me as characteristic.

" 'Hakedah,' he would say to me, 'you ought to follow the example of the shunktokecha (the wolf). Even when he is surprised and runs for his life, he will pause to take one more look at you before he enters his final retreat. So you must take a second look at everything you see.'

"All boys were expected to endure hardship without complaint. In savage warfare a young man must, of course, be an athlete and used to undergoing all sorts of privations. He must be able to go without food and water for two or three days without displaying any weakness, or to run for a day and a night without any rest. He must be able to traverse a pathless, wild country without losing his way either in the day or at night. He cannot fall short in any of these if he aspires to be a warrior."—Youth's Companion.

A RAINDROP'S JOURNEY.

Big clouds filled the sky. A tiny raindrop fell to the earth and trembled for a moment on the sand. Then it sank slowly into the ground, and was soon lost to sight. "Oh!" cried the other little raindrops, "we will never see our little sister again," and they sobbed so much that they too soon lost their place in the clouds and came tumbling from the sky.

They fell into the lake with a joyful splash, and soon they had forgotten their little lost sister, as they laughed and danced on their way to the sea. Such merry little raindrops. They held each other by the hand and danced with glee.

But what had become of their poor little lost sister? We shall soon see. She slipped quietly down into the soft, dark earth. She trembled, for she was all alone, and she was a little bit frightened. But soon she reached a tiny stream of water flowing under the ground. This made her very happy again, but still

she longed for the bright sunshine and fresh air.

She joined the little stream as it flowed, and soon they came to a little pool where the water was bubbling up through the soft, moist ground. In a short time our little raindrop found herself up in the fresh air and beautiful sunshine again. She had come up through the soft earth into a pool of water called a spring. Oh how tired she was after her long, dark journey. She lay for a moment, resting with the other little raindrops who had made the same trip. Then she started out gaily on another trip, running and racing down the brook. Soon the brook joined a beautiful river and they all went singing to the sea.

The next day they reached the shining sea, and the very first thing our little lost raindrop spied was her sisters, who had fallen into the lake, riding on the top of a large wave and singing with joy.—The Child's Gem.

THE RAVEN IN STORY.

Primitive man has credited the raven with qualities both good and bad. It has a place in religious art, where in commemoration of the ravens that fed Elijah it is emblematic of God's providence, and several of the saints are represented as accompanied by this bird.

In the wild north land, where war and rapine were man's highest pleasures, the standard of Odin bore a raven, typifying the desolation of the land after his hordes had passed over it. The figure embroidered on the standard predicted defeat and victory, the bird appearing alert, proud and aggressive for victory, and shrinking and timorous for defeat. Two ravens, which represented thought and memory, were fabled to sit on the shoulders of the war god and to whisper wise advice in his ears. The ravens of Odin are not alone in northern old world legends, for an army of ravens attacked the enemies of a Welsh hero, while Cuchullaind, an Irish chieftan, was aided by two ravens who warned him of the coming of his foes.

The raven was a bird of foreknowledge and prophecy. It foretold war, famine and pestilence, and this belief in its prophetic powers arose from the fact that ravens frequently accompanied an army, expecting to feed on the bodies of the slain.

These primitive ideas are found in the new world as in the old. On the northwest coast, the raven, still everywhere extremely abundant and a useful bird, is the hero of a thousand Indian myths. In some of these he is the creator, or a hero who performs great deeds, or again is the chief actor in mischief-making pranks.

Among the Indians of the plains the bird is credited with much power. Of all the animals he only does not fear that dread power the Thunder, and sometimes—according to the stories—even helps mortals to overcome him.

The raven never starves, for he knows always where food is to be found. Often he will fly near the hungry hunter or over the starving camp and by his cries and flutterings will urge them to follow him to a place where buffalo or other food may be found.

In war, too, the raven is helpful, for if a warrior wears the skin of a raven tied to his scalplock the bird will warn him when danger is near, tapping him lightly on the head with its bill or whistling in his ear a note of warning.

In the old world and the new alike, it is fabled that once the raven was white. A classical myth tells how Apollo blackened him for a fault, and Algonquin stories tell of a white raven, hostile to the people and who drove away the game, and how when a hero who pitied the sufferings of the tribe, captured the bird, it was tied in the smoke hole, where it hung and coughed and grew thin and feeble until its feathers were wholly blackened, when it was set free with a warning. Since then all ravens have been black.—Farest And Stream.

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SOME RUSSIAN RIDDLES.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind, but show others the way; deaf and dumb, but know how to count.

2. People pray for me and long for my company, but directly I appear they hide themselves.

3. I have four legs and feathers, but am neither beast nor bird.

4. There are four brothers under one hat.

5. Four brothers run side by side, but never catch one another.

6. What walks upside down overhead?

7. Who are the two brothers that live on the opposite sides of the road, yet they never see each other?

8. A pack of wolves ran by. One was shot. How many remained?

Answers: 1. A milestone. 2. Rain. 3. A feather bed. 4. Legs of a table. 5. Wheels of a cart. 6. A fly. 7. Your eyes. 8. One—the dead one.

The means of spiritual discipline are sometimes misunderstood. Paul prayed to have the thorn in the flesh removed. God did not, but enabled him to triumph as He had always done. The exercise of spiritual discipline is best for all of us. Paul required it. We all do. Its mode is sometimes painful, but the supports are always abundant. "Sufficient grace" has been a source of consolation to the sincere followers of our Lord in all the past. It, and it alone enables us to always triumph.

THE OPTIMIST.

We may smile at the simplicity, but we cannot deride the piety of the sensible old man who said: "Some people are always complaining about the weather; but when I wake up in the morning I am thankful to find any weather at all!" It is a most unfortunate thing to have eyes which see clouds more easily than they take in sunshine. The glorious optimism of Robert Browning, which is essentially Christian, ought to be cultivated by the melancholy saint:

"I find earth not gray, but rosy,
Heaven not grim, but fair of hue,
Do I stoop? I pluck a posy;
Do I stand and stare? All's blue!"

Not "blue" in the lugubrious sense, but in the celestial meaning—the blue which the divine Painter has spread above us, through which the sunlight is filtering. "Many a time," writes dear old MacLaren of Manchester, "I am ready to thank God, when I see the deadness of the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course." Well, well, things are not so bad as that! A papyrus recently found in Egypt, dating at least 2500 B. C., deplores the degeneracy of the times, and longs for a return to the happier days of long ago. Look aloft and about. See the beams of day spreading everywhere. Listen and you can hear the chariot wheels of the advancing King. The world is growing better every day. Lend a hand to make it still more righteous, and thank God for each particular token of progress which the eye of faith can discern upon the horizon.—Rev. G. P. Eckman.

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